21 Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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Patão, however, regales the daily gossip groups with his exploits, detail by detail, so it is always known who has visited him. These men are in no way ostracized, and continue a normal life alongside the others. There are also two cases of men connected with candomblé who are suspected of homosexual tendencies, but there are no definite data about them. Public opinion, nevertheless, is generally against homosexuality, and there was one case in which action was taken. A married man "pegou um menino" (caught a little boy) in the men's bath at one of the wells. Ordinarily the men enter the bath alone, the others waiting outside until the one inside has finished. On this occasion the man found the boy already there and entered with him. Later the boy told what had happened and the neighborhood was incensed and compelled the man to leave town at least temporarily. The boy's only remark was that he had not been paid!

Boys in their late teens sometimes jokingly refer to the clube de veados (homosexuals' club), intimating their exploratory experiences with one another, and what they have tried when they went together to Salvador or Centro, where, according to them, the streets are full of veados. No such reports were found for the rural people, but the complaint that young men were viciados nas mulas (corrupted by the use of mules) was common. Another case at a distant factory concerned two women who were living together, one very strong, large and bearded, and very jealous of anyone who even looked at the other. This case was well known, and considered hilarious by the neighbors.

Family life in Class C is characterized by a lack of privacy. The house of a family in this class has at the most two bedrooms, frequently only one, in which all members must sleep. It is common for a young couple to have only one bed when their marriage begins, in which they, as well as their first and second children, sleep. The use of a cradle for infants is rare. The baby usually sleeps with the parents, and as it grows older, or as new babies are born, it is relegated to the foot of the bed. Loud and bitter are the complaints about children who wet the bed, which many of them do for many years. Most mothers say they try to wake up several times during the night in order to hold the infant over the side of the bed to allow it to perform its natural functions, which makes life more pleasant for the others in the bed. In the morning the floor is thoroughly washed.

During the day young boys go about with only shorts on, or

4: Pierson Z-4, 5 (1935-1937) 1967
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from early colonial times on, seems not to have been very great, and the upheaval which in 1822 culminated in Brazilian independence seems to have buried most of the vestiges of Portuguese prestige. Even today the Portuguese are the constant butt of vaudeville jokes.

Many of the free *homens de côr* (men of color), especially those who possessed slaves, either were indifferent to the slave question or openly opposed abolition.[95] Most of the large plantation owners and their spokesmen in the provincial legislature and national parliament opposed the abolition campaign, and their forces at one time dominated the Liberal party.[96] However, many of the slaveholders appear to have increasingly accepted abolition as inevitable and merely to have asked remuneration for the financial loss involved. Apprehension that the plantation system would utterly collapse if free labor were substituted for slave

[95] The abolitionist, Anselmo da Fonseca (*ibid.*, pp. 137, 142–43), complains of the persistent opposition to abolition on the part of *homens de côr*. In 1884, out of thirty candidates for the Bahian *camara*, "the only one who in a published document had the audacity to ask election in the name of slavery" was the *homem de côr*, Conselheiro Domingos Carlos e Silva. In 1887 an *homem de côr* canceled his subscription to the *Diario da Bahia* for its refusal to publish an advertisement regarding a fugitive slave. Fonseca regarded this man as "one of the most intolerant slaveholders in Bahia."

[96] On hearing of the program presented by the imperial cabinet on June 6, 1884, "almost all the leaders of the liberal party in Bahia, the owners of large business and commercial houses, and the sugar aristocracy" lodged a protest in which they declared: "The slave is more than a portion of a private fortune; he is a social institution, a labor supply, a necessity to production, an asset of the national life. Above the immediate interests of planter and merchant . . . . are the permanent . . . . interests of society, the benefits which accrue to thousands of human beings living or yet unborn—the necessities of public order, and the development of national wealth" (Fonseca, *op. cit.*, p. 283).